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WEEKLY REVIEW.

—Dr. Narayan Daji has not long survived his brother. He died on Friday the 16th instant, aged 47. He and his late brother Dr. Bhau Daji were in early life in very poor circumstances, but made their way by dint of energy, application and perseverance. They made the most of their opportunities, which is generally in this world the secret of success. Dr. Narayan Daji was the only Native who was appointed a Professor in the Grant Medical College. He made Botany a special study. The *Bombay Gazette* says of him:

"Dr. Narayan was one of the most popular native medical practitioners in Bombay, none of whom can surpass him in courtesy, kindliness, and charitableness to the poor. He was modest to a fault; but behind an unassuming and retiring exterior, he could ill conceal those qualities of head and heart which won for him the esteem of all who knew him."

—The same false conception of Christianity that leads certain religionists to connect the idea of sanctity with places and things, leads them to engage in deadly strife to establish their interest in these. The instruction given by our Lord in John iv. 21-24 is completely lost sight of. Greeks, Latins and Armenians contending in what is called the church of the Holy Sepulchre, is a spectacle with which the world has long been familiar. The following describes the latest of these fights:

"On Ascension Day (old style), an encounter took place between Greek and Armenian priests, who had been allowed by the Latins to make use of a chapel belonging to them, and built over what is believed to be the Saviour's footprint. Some dispute concerning precedence rekindled the hostility of the rival parties, and soon the interior of the chapel was turned into a battlefield. The priests fought up and down the sacred edifice, until they were separated by a company of Turkish soldiers. Two Greek priests were wounded in this affray, and so eager were the combatants, that one of the soldiers, in trying to restore peace, is said to have lost his eye during the scuffle."

Here we have Ritualism full blown. It is very sad to think of so many millions of professing Christians in the lands where the Gospel was first planted, so ignorant of the fundamental truths of Christianity relating to the Spirit of God and to sanctification by means of the truth. It is matter of great thankfulness that the Holy Scriptures are now being so freely communicated in the vernacular in Russia, and that in Asiatic Turkey so many Oriental Christians have been reached by the missionaries. Much prayer should be offered for these Eastern churches.

—We regret to hear that there has been so great a loss of life by the floods in the South of France. It is estimated that 3.000 lives have been lost. Tidings of a still more terrible calamity reach us from Colombia, South America. No less than 16.000 persons were hurried into eternity on the 18th of May by an earthquake, and a still greater number have been rendered homeless. The catastrophe terminated in a volcanic eruption.

—A raffle has been advertized in Calcutta, out of the proceeds of which some money is to be given to certain charities. We are very glad to find the Bishop of Calcutta requesting "that no charities with which he is connected may receive any share of the profits of such gambling."

—We are glad to find the *Lancet* bearing such decided testimony regarding the effects of the habitual use of opium, and regarding the opium trade and the connection of the Government of India with the manufacture and export of the drug. On scarcely any point have we been more frequently snubbed by papers in India, than on this. Mr. Stewart's motion in the House, urging Government to withdraw from the manufacture, was negatived.

—The Rev. J. E. Robinson of Secunderabad lately visited Shahabad, Raichore and Gooty, holding services at each place. At Raichore two sought the Lord and others appeared to be under awakening. At Gooty eight sought the Lord, of whom seven found peace at the time. Of Secunderabad he writes: "Our Father has been very good to us. There was so much need of teaching; but we had such a good Teacher who taught both pastor and people. Every week we have special blessings in the shape of single conversions or return of backsliders. We do not dispise the *ones*; we go after the single souls and we rejoice when the hundredth sheep is safely housed in the fold."

—We learn from the Quarterly Report of the M. E. Church, Madras, that there have been 500 English services, and the Gospel has been preached in Tamil 90 times. There are 4 Sabbath schools and 3 day-schools making good progress. The Rev. C. P. Hard baptized a convert from heathenism; 30 persons were received into full membership and 15 on probation. There are 4 Local preachers and 11 exhorters besides 11 other leaders and helpers.

—The *Dnyanodaya* has a notice of the death of Mr. John Winsor an estimable and promising young Native Christian who had lately finished his studies in the Medical Mission, Bombay, and was expecting to enter upon the active duties of a Native medical catechist. His death was eminently peaceful.

—A petition was presented to the House of Commons, June 3rd, by Sir Geo. Campbell, asking Government to originate a scheme of assisted emigration to India, similar to that in operation to New Zealand and Australia. The petition, largely signed by ministers and other influential persons in Edinburgh, says:

"A Scheme of that kind would be the most effectual, and at the same time the most commendable way of strengthening British rule in India. With such settlements planted in the finest upland districts in different parts of India, living on friendly terms with the mountain tribes and diffusing amongst then the blessings of education, industry, Christian example, and enlightenment, Europeans in all parts of India would have a feeling of security imparted to them which they do not now possess. Undoubted facts prove that there are many countries in our eastern empire of vast extent, equal in resources to any, and superior to most parts of Australia; countries abounding with mineral and vegetable wealth, in which Europeans can live continuously and happily all the year in most pleasant and invigorating climates."

Lord Lawrence was asked to present the petition, but declined. In a letter to Dr. A. Graham he says he has no faith in the success of the scheme. He says:

"Whatever the English planter has done in different localities of India and in Ceylon, has been effected by employing the labour of natives. I know of no case in which any success has been obtained by the manual labour of Europeans, and, so far as I am acquainted with different portions of the mountain ranges of India, I do not think that such labour would enable Englishmen to maintain themselves and their families."

—Cholera has prevailed more or less all over India, this year, but with nothing like the fatality that formerly attended it. In Bombay and we think generally, the proportion of deaths to cases has been small. We notice a remarkable exception at Simla where out of 73 attacked 55 have died. One reason why it is less frequently fatal now-a-days, is, we fancy, the fact that people are not in such terror of it as they once were.

—Spiritual photography has been carried on in Paris for some time. A complete exposure of the imposture has taken place, and the photographer himself, M. Buguet, has acknowledged and described the cheat. Yet many of the duped maintain their faith in the thing, notwithstanding the confessions of the principal agent. A full account of the matter appears in a contemporary, remarkably illustrating the statement that men love darkness rather than light.

—Major-General Shaw has addressed the Secretary of State for India, in refutation of the fallacy that Bengal and Behar are over-populated and in need of the relief afforded by emigration. He traces the inadequacy of the food supply to the cultivation of cotton and opium promoted by Government. We have copies of General Shaw's paper and will gladly supply them to those who wish them.

—There was a sad blunder in the paging of our last issue. If any wish correct copies for preservation, they will be exchanged at the Press, (Anglo-Vernacular Printing Press, Tank Street, New Nagpada).

In the *Daily Review* of June 21 we observe a long letter by Dr. H. Bonar, alarmingly headed "The Perfectionist Heresy," in which he declaims with *perfervidum ingenium* against the views of Mr. Pearsall Smith. He says at the beginning:

"I wish we knew something more than we do of the real views of the Perfectionists. It is reported that some of them deny future punishment and man's original depravity and condemnation. But whether this is the case I know not."

He speaks as though the *real views* of those whom he denounces were not known. Having this belief, it is no wonder that he should read with a jaundiced eye what they have written. He appears to know very little of the system. The word 'perfectionist' is not properly applied to those whose views of the privileges of Christians were made prominent in the Oxford and Brighton conventions, because it conveys to most persons the idea of goodness achieved by the individual. Dr. Bonar could not have made a greater mistake than to imagine that Mr. Smith and his friends deny original depravity and condemnation. The belief in man's total depravity is necessary in this system, so far as we understand it. So long as a man is not thoroughly conscious of his depravity, he will not despair of self and will not exercise that exclusive faith in Christ without which the fulness of Christ's aid may not be received. Dr. Bonar's letter is a plea for the inevitableness of sin. Our deliverance from sin must be a gradual thing, he says. And yet, if we mistake not, Dr. B. believes that all the redeemed are at last delivered from sin "by a leap." He believes that without entire holiness no man can see the Lord; that there is no purgatory where the remains of sin can be purged away after death; that the Holy Ghost alone delivers from sin; that He acts by means of the truth; that death may come in a moment, without a moment's warning; that to be absent from the body is to be present with the Lord. A Christian dies this moment, instantaneously; the next instant he is in the presence of God a sanctified soul; the remains of sin were purged away in a moment; where? Here certainly. Death is but the cessation of existence. So that most of the arguments urged by Dr. Bonar fall to the ground.

For instances one of his arguments is this: "We do not fully know what sin is." But then we do get rid of sin before we leave this life, and if the full knowledge of what sin is is necessary to this, we must have it. The Spirit of God is given to convince men of sin and of righteousness and He can do it in a day of health as well as in the moment before dis'solution, we should think.*

We do not believe that the glory of Christ demands that we should continue in sin, any more than the glory of a physician demands that his patients should always continue convalescent. As the branch ever needs the vine that it may yield fruit, so the Christian ever needs Christ that he may be kept from sin. Christ is his only righteousness and he need not expect to have any other; but as the vine ever ministers sap to the branch, so must Christ ever minister to the believer the knowledge of his will and the power to do it. And there must be continuous faith and consecration on the part of the believer, else will he immediately lose the gracious aid of Christ in the measure of his diminished faith. So far from glorifying the believer, this view represents him in perpetual and absolute dependence on Christ. "Without me ye can do nothing."

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PAUL, THE CHRISTIAN'S PATTERN.

XX.

PAUL remained for five years a prisoner in the hands of the Romans. As in the case of our Lord himself, the Roman authorities cared very little for the points at issue between him and the Jews, if indeed they could understand them. But it was sufficiently evident to them that there was a very intense feeling of hatred towards him entertained by the Jews. It seems that his freedom could easily have been obtained if sufficient money had been forthcoming. Felix hoped that the various bodies of Christians throughout the world might make up a handsome sum of money and purchase his release; so little did he understand the principles by which Christians were governed in those days. Two years he kept Paul in prison, to the great satisfaction of the Jews. We have very little information concerning Paul in that period. He had liberty to see his friends. Luke was with him, no doubt, as he had accompanied Paul from Macedonia to Jerusalem, and afterwards accompanied him to Rome. We are strongly of impression that it was during this interval that Luke wrote his Gospel and also the Acts, with the exception of the last two chapters. It was a period of leisure, and he was in a place where he would have all the facilities needed to obtain "perfect understanding of all things from the very first," to use his own words (Luke i. 3). We conceive of him as having daily communication with Paul, while thus engaged. In the accounts of Paul's labours, in the Acts, there is a careful abstinence from every thing like laudation or even apology of Paul. It is a simple statement of facts; and, as in the rest of Scripture, the truth is left to justify itself. The strong feeling of jealousy and animosity entertained by the Jews in Judea towards Paul, would lead to a great deal of misrepresentation, and it would be felt as eminently desirable that there should be on record a simple narrative of his course. Quite apart from the human considerations, and yet operating through them, was the purpose of the Spirit of God, the design of the great Head of the Church, to give to Christians of all ages an inspired narrative of these things. It is matter of great thankfulness that Paul was accompanied by one so well fitted to commit to parchment so lucid an account of these important events.

* In the parable of the sower only one class is mentioned as having brought forth fruit unto perfection. "I have not found thy works perfect before God," says Jesus to one of the seven churches, in a tone of severe warning. "Mark the perfect man and behold the upright." "He that feareth is not made perfect in love." Evidently, there is some sense in which this word is Scriptural.

The voyage to Rome occupied about six months, August to February or March, including three months spent at Melita. Paul's patience was severely tried at this time, and nobly stood the test. He could think of 100 places where bands of Christian brethren and sisters were all anxiety to hear of his welfare, and where some words from him would be more welcome than any mere earthly good; yet, there was but a continued succession of delays, impediments and disasters. Yet we find him accommodating himself at once to the circumstances, and heartily endeavouring to do all the good possible to those with whom he sailed. Though modest and unobtrusive, he came at length to be recognized as the master-mind among them; by prayer he had obtained from God that none of them should be lost in that terrible shipwreck, and it was in listening to his counsel that their preservation was effected. Our modern science is doing its utmost first to guard our ships against shipwreck, and secondly, to make shipwrecks as little fatal as possible. Every large vessel has her fleet of small boats to which the endangered may betake themselves, to say nothing of swimming belts and the like, and rockets wherewith to summon help from the shore, life-boats, coast-guards, etc.; yet every day there are wrecks and it is seldom indeed that a ship with 276 souls on board goes to pieces on a rocky shore, without the loss of a single life. Perhaps, after all the repugnance that sailors are said to entertain for religious passengers, a praying man on board is a greater help than those that are generally relied upon.

A few verses at the close of the Acts sum up all we know about Paul in Rome, except what we can glean from the epistles. He dwelt in his own hired house, under surveillance; he could receive visitors, and did receive all that came, and he had daily opportunities of preaching the glorious Gospel, though an ambassador in bonds. The person of an earthly ambassador is sacred, but not so the person of one who comes as a legate from heaven. In the last chapter of Romans we have a good long list of the names of the Christians residing at Rome, and we can conceive of the blessed meetings that these would have with Paul. After a while it became known to the churches in the Levant that Paul was in Rome, and they gladly opened up communications with him. The epistles to the Ephesians, Philippians, Colossians, to Philemon, and the 2nd to Timothy were written from Rome. There is evidence in the last chapter of this last mentioned epistle, that Paul, after two years' residence in Rome, was permitted to make a flying visit to the East, (Corinth, Troas, Miletum) and returned thence to Rome to answer the charge brought by the Jews against him before the Emperor Nero.

FRIENDLY WORDS TO ROMANISTS.

WHEN our Lord was about to ascend to heaven, he commanded his servants to go into all the world and preach the Gospel to every creature. He tells them that repentance and remission of sins should be preached among all nations. Go ye therefore, he says, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world. He that believeth and is baptized, shall be saved; he that believeth not shall be damned. (Mark xvi. 15, 16; Luke xxiv. 47; Matthew xxviii. 19, 20.) Thus we find Christ commanding his disciples to go among all nations and declare to every man the words which they had heard from him and the things concerning him, all summed up in one word, the Gospel, which means the glad tidings. They are first, however, to remain in Jerusalem until they are endued with power from on high, by the descent of the Holy Spirit. The way in which the Apostles conducted themselves when Jesus was betrayed into the hands of his enemies, showed conclusively that as they were, after all the years in which they had been receiving the instructions of the Master, they were utterly incompetent to enter upon this work of preaching the Gospel; basely denying their Master and terrified at the thought of facing an angry world. In the Acts of the Apostles we have an account of the wonderful change that passed upon them; and in the speech that Peter delivered to the Jews on the day of Pentecost, special prominence is given to the fact that the great promise of the Spirit, given many centuries before, is for every body that believes on Christ. In that day 3,000 believe and the Holy Spirit comes upon all of them. This is then the great characteristic of this dispensation of the Spirit. In old times, the Spirit of God was given exceptionally; in this dispensation His presence and guidance are for all flesh, that is, for men of every class and condition, for men and women and even children, for all who should have a true faith in Jesus Christ. And in the Acts of the Apostles we have an account of the way in which the first disciples obeyed the command of Jesus to go everywhere preaching the Gospel. On one occasion for instance, Philip the evangelist finds a man of Ethiopia sitting in a carriage, reading the book of Isaiah, a prophecy of the sufferings of the Messiah; Philip shows him how these predictions have been fulfilled in Jesus of Nazareth. The man believes on the Lord Jesus Christ, and is baptized, and goes on his way rejoicing, having received the promised gift of the Spirit. See the account of the way in which Samaria received the Gospel; the conversion of Cornelius; the evangelistic work of Paul. When a violent persecution broke out at Jerusalem, the great body of the disciples were scattered abroad while the Apostles remained at Jerusalem, and we are told that the disciples went every where preaching the word. A number of the discourses of Peter, Paul and others are reported in the Acts, and we find that they just preached the great facts regarding Christ, inviting all to believe upon him and thus to obtain salvation. In one place Paul finds some persons who knew only the teaching of John the Baptist about a Messiah to come, and who consequently were without the Holy Ghost. He preached to them Christ; they believe and are baptized, and immediately the Holy Spirit comes upon them.

We ask those whom we are addressing to take notice that this preaching of the primitive disciples related to Christ, not to any church, and they made salvation to consist in a true faith in Christ. Their object was not to get additions to a church, but to bring men to Christ. When they were brought to Christ, the Christians in any one place constituted a church in that place. Afterwards we find the Apostles writing letters to the different bodies of Christians in different towns and districts, to the Christians of Corinth, Thessalonica, Galatia, Philippi, Ephesus, Rome, and Colosse, besides some letters of a general character for the benefit of all, and some to individuals. But the letters to the different churches are addressed not to the pastors, bishops, elders, deacons of the churches, but to the churches themselves. Every individual is addressed. Paul claims the ear of every member of the church whom he addresses, and recognizes the privilege of every one to hear what he has to say. Look at the epistles to the Romans and Corinthians, Ephesians, Colossians and Thesalonians; you find they are addressed to all the believers, called saints, in those different places. Philippians is addressed to all the saints at Philippi, with the bishops and deacons.

Thus, every where in the New Testament, the word of God belongs to every believer. The Spirit of God is the Spirit of truth, guiding men into the truth, which is the word of God. In Romans x. Paul shows that we receive Christ when we receive his word, and that the heart's reception of the word relating to Christ crucified and risen (*i.e.* the Gospel) is salvation: 'If thou confess with thy mouth the Lord Jesus Christ and believe in thine heart that God hath raised him from the dead, thou shalt be saved.' Christ in his last prayer for his people (John xvii.) said: "Sanctify them through the truth, thy word is truth." Paul prays for believers that the word of God may dwell in them richly, that they may be filled with the knowledge of God's will in all wisdom and spiritual understanding. And there are in every church pastors,

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elders, deacons and other ministers, to aid them by bringing the word of God continually before them and helping them to understand it. Paul speaks with commendation of the Jews at Berea because they searched the Scriptures to see whether the things which he preached to them were according to the word of God or not.

The writer of this was in early life a disbeliever in revelation. Catholics, Protestants, Greeks, all were alike to him, alike misguided and deluded. God had neither spoken to man, nor would He be spoken to by man. God was pleased, without the personal agency of any Christian, to show him that the Bible was His revelation to man. The writer, without conferring with any man, sat down to read this Book. Day after day, he read it to find out what God had to say to man. He soon learned that he was a sinner in need of a Saviour; and that a Saviour was offered to all sinners willing to receive him, even Jesus Christ; and he did receive him, by simple faith. He found that just as far as he believed God, the word of God was fulfilled in his experience. He thus received the forgiveness of sins and help to overcome sin. He was saved by the simple reception of the word; not by this or that church; and he did not delay to confess Christ openly. "The word of God is able to make us wise unto salvation." "Of his own will begot he us with the word of truth," says the Apostle James. And Peter speaks of those to whom he is writing as "born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever."

GLEANINGS IN EPHESIANS.

We still linger for a little on this wonderful prayer (iii. 14-19). Many Christians, when the possibilities of the life of faith are placed before them as in this passage, manage by some strange alchemy to convert the ladder let down from heaven with attendant angels, into a huge mountain up which they are to make a path. In the presence of this great mountain they take an inventory of their abilities and finding very little to encourage, they heave a sigh and pass on. Others think it a mark of piety to introduce these same *petitions into their prayers, with the belief that* if they pray very earnestly and a good while, five per cent. of the net meaning of the expressions will accrue to them; and if they still continue to pray with much earnestness for a long time, another instalment of five per cent may be obtained. But all these notions are strangely wide of the mark. Paul prays that the very blessings enumerated by him may be experienced at once by the Ephesians; and he desires them to believe that these very blessings are to be realized by them according to their faith. He told them at the very outset of the epistle, that God had blessed them with all spiritual blessings in Christ; a little further on he runs a parallel between Christ's resurrection and ascension to the throne and the believer's spiritual resurrection and ascension to the Heaven lies, declaring that the same power is available to usward who believe.' Paul uses no idle words, and when he prays, he asks for things that he expects to be granted. Suppose now, in reply to this letter, a letter from the church at Ephesus had been received by Paul to this effect: We are happy to inform our beloved brother Paul that many of our number have been encouraged by his prayer to look to God for its fulfilment in their behalf, and have been gloriously strengthened by the Spirit, so that Christ now dwells in their hearts, they are rooted and grounded in love a wonderful revelation of divine love has been made to them, and in fact they are filled with the fulness of God. What reception would Paul have given to such a letter? We believe he would have received it without any distrust and would heartily thank God, and would at the same time pray that they might keep themselves in the love of God, and still seek to grow in grace (in the experience of Christ's grace) and in the knowledge of our Lord Jesus; for unto him that hath shall be given. To come back to our figure. It is not a mountain to be scaled by poor humanity. It is not a question of attainments or ability. The individual, who so regards it and mourns that he has so little ability to climb, makes several mistakes. He, if a Christian, ought to know better than to talk about his feeble powers. He cannot take a step in any strength of his own. He needs to become bankrupt of ability. That is the first thing. He then needs to know that salvation is from first to last, a gift, and that his obligation is to re[illegible] Christ for all he has to do, as well as for the remission of past sins. In this matter of sanctification the question relates to God's ability and willingness. Accordingly Paul closes the prayer with "Unto Him that is able.' No, not a mountain, but a ladder let down to the very place where we stand though in the midst of a slough, and not merely angelic aid, but that of Christ himself, the Way, the Truth and the Life.

Epitome of News.

Saturday, July 17.

—*Bombay Gazette*; Kurrachee: "Colonel W. Widdicombe, District and Sessions Judge of Kurrachee, in a temporary state of insanity, took a razor yesterday morning from his barber, who suspecting nothing wrong, gave it; the Colonel went into his bath room with it, and cut his throat. Mrs. Widdicombe finding that he was unusually long in the bath room, suspected something wrong, and on going to see what was the matter with him found him there with his throat cut. She raised a pitiful cry, and soon a number of friends came to her assistance, amongst them Sir William Merewether himself. It was too late, however, to afford any assistance, for life had ebbed away. The deceased came to Kurrachee some months ago after enjoying his furlough, but he was not long here, when suddenly some telegram was received by him from England, which upset his peace of mind, and he did not inform the best of his friends what it was. He continued despondent and in low spirits till he obtained leave to go again to England, and after four or five months, he came out again with his wife and children, and he had not been more than two or three months in the place when he sent in his resignation and was about to leave India for good. He was buried last evening with military honours."

Monday, July 19.

—The following extract from a correspondent of the *Times* at Rome describes the spread of the "new religion" as he calls it, which has developed itself lately in the Church of Rome:—"The devotion to the Sacred Heart, introduced by the nun Marie Marguerite Alacoque, was for a long series of years strongly opposed by the most eminent among the theologians of the Roman Church. The Dominican Order, in particular, was most energetic in contending against its advance as calculated to materialize the spirit of the Catholic religion, but the Jesuits, on the other hand, thought fit to avail themselves of the movement as an efficacious means for exciting religious fervour, particularly among women. The Congregation of Sacred Rites has, on several occasions, pronounced against it, and issued decrees strictly prohibiting the use of religious images made simply in the form of the human heart to symbolize that of Jesus. Every one of many lamps now hanging in front of the celebrated Madonna at St. Agostino in Rome has a great silver heart suspended from it. From time to time eminent Prelates have remonstrated with the Pontiffs against the manner in which this new devotion was being promulgated, and prayed that remedies might be provided against what was calculated to bring the stain of actual idolatry upon the Church. But with what energy and with what widespread success this devotion has been propagated in France and Belgium since the events of 1870 is well known; the clergy in those countries, dominated by Jesuit influence seeking by these means to prove their devotion to the Pope and to excite public feeling in favour of any movements which might lead to the re-establishment of the Temporal Power."

Tuesday, July 20.

—Mr. Justice Green has decided that fermented toddy is not spirits, and may enter Bombay free from duty. The *Bombay Gazette* says: "His Lordship regards fermented toddy as simply a beverage, like beer or porter, and as therefore not liable to pay duty as a spirit. Toddy is probably one of the most intoxicating simple beverages in existence."

The question arises, "what is spirit?" The answer can hardly be, "it's no matter." The people have already too many facilities to obtain it.

—A Town Hall is talked of for Poona.

—There has been heavy weather outside the harbour. The *Gazette*: "On Friday evening Mr. Pilot Pead put off in one of No. 3 Pilot Schooner's boats to board the s. s. *Rajpotana*, and shortly after leaving the schooner, a sea—technically known among the pilots as a "curley-headed boy"—completely enveloped and capsized the boat. Two of the crew frantically clung round Mr. Pead's neck, and but for the timely arrival of the other boat, would have doubtless drowned him. The rapidly succeeding seas rendered any attempt to hold on to the capsized boat futile, washing the men off as fast as they took hold. The boat of course was lost. Mr. Pead went on board the *Rajpootana* in the boat that rescued him, and though somewhat exhausted, piloted her safely to her berth."

—A letter appears in *Native Opinion* signed H. Drake, on the Poona Disturbances. Mr. Drake thus concludes: "The remedy for this notorious evil is very simple and practicable, and one which I believe has been brought into practice by one of our able Native Statesmen, Sir T. Madhaw Rao at Indore which is this—let Government become our money-lender in general and fill the place of the Marwary; but not like him as shown above; let the terms be reasonable and moderate interest and then I could with confidence say for my brothers (the cultivators of land in general), truly we have been delivered from the hands of the Marwary and from bondage."

—The *Guzerat Mitra* has a good word for the English language: "We have a weakness for simple, plain, pure English. That hideous word, which we have written above (Gymkhana) and which we do not venture to write again is to us what a piece of red cloth is supposed to be to a bull. Give us a pure English style, the language which smells of the time of Chaucer, which is characterized by artless poetic touches, the language of an English Puritan, the language which Hampden uttered, the burning words which Oliver Cromwell spoke, and we shall not envy Romeo in the presence of what to him is the brightest object in creation. Give us thoughts that breathe and words that burn; give us the style that breathes, the simplicity and spirit of Hebrew poetry and Hebrew prose, that gave strength and courage to Luther and that may give fresh hope and courage to him who has none." What *would* we do without the *Guzarat Mitra?*

—*Madras Mail*: "We are glad to be in a position to say that cholera, which has been epidemic in several places in the Presidency, is showing signs of abating."

—3,000 persons are supposed to have perished by the floods in the South of France, and the loss of property is estimated at 12 millions sterling.

Wednesday, July 21.

—The *Lucknow Witness* announces special services to be held at Lucknow Oct. 12-19. The Rev. Dr. Thoburn will preside and many are expected to come from Calcutta and other places.

—Same: "It was a pleasure to us, as we do not doubt it will be to many others, to learn that Mr. Margary, recently killed by the Chinese on the expedition to Bhamo, just before he was called from earth was, by the grace of God, made ready for the great change. He had been for some time seeking rest in Jesus, and it was not until this his last earthly journey that he entered into peace. When very ill, in his little boat on the great river Yangtsze, alone and in peril among strangers, he turned to his Bible for comfort, and was able to rise from his sickness a new creature in Christ Jesus. As he himself expressed it in a letter to his father, "My faith as a Christian was made into a real thing instead of a desire." This letter reached London the very day that he was murdered. What a comfort to his sorrowing family that this joy could be mingled with their grief."

—The Rev. J. M. Thoburn, replying to several questions addressed to him through the *Witness*, says: "I have never noted that my *opinions* have been materially modified by any work of grace in the heart. If I understand the term aright, I suppose I am quite as "Methodistic" as ever. Years ago I became convinced that organization was as natural to a body of Christians as the globular form is to a drop of water, and this conviction remains very firmly rooted in my mind. A "system" may become so devoid of organic life as to be worse than useless, to be, in fact, *fossilized*, but it is none the less necessary for the successful working of *living* Christian Churches. As to "Methodism as a system." I have not *yet* found any reason to discard it. Under God, it has done everything for me. It taught me in childhood, led me to Christ in youth, gave me hard work to do from the very hour of my conversion, interpreted for me the call of the Holy Ghost to go out as a preacher of the word, sent me to India as a Missionary, and through many long years has never thrown either money or ease in my way to tempt me from the simple path of duty to Christ. This "system" has dealt faithfully with my soul, and the result is that I love it more dearly than ever before.

"I probably differ widely from J. P. in reference to this subject of organizations, and hence shall say no more in reference to it. But I do wish to say, that as I grow older, and perhaps I may add, better, I love all Churches and all Christians more and more. The[illegible]

was a time when I did not feel perfectly at home with persons who were known to differ from me in ecclesiastical matters, especially if I knew that they disliked my own Church, but all such feelings have passed away, I trust forever."

—There are 118 newspapers published in the Bombay Presidency, 99 in Bengal, and 84 in Madras.

—*Lucknow Witness:* "The semi-annual session of the Rohilchund District Conference of the M. E. Church was held in Moradabad July 1st—5th. The proceedings of the Association comprised lectures, essays and discussions mainly in theology and social science, preaching, and other devotional services. Many of the village converts are disposed to resume the old practice of early betrothals and even employ the services of a heathen priest for the ceremony.

One or two of the Missionaries, a few Native Christians by birth and one or two Mahomedan converts were rather disposed to wipe out all vestiges of heathenism and require rigid adherence to established Christian custom. But the majority of the Missionaries and the Native preachers who had themselves sprung from among these villagers felt the necessity of great gentleness and caution in dealing with the question, and it was finally recommended that betrothals be not entirely disapproved, and that the Native pastors themselves should conduct the ceremonies, preserving as far as possible the customs of the people without encouraging anything like idol worship."

We are of opinion that these practices cannot be too firmly resisted.

—The known asteroids number 146.

—*Overland Mail*, July 2nd: It is expected that Parliament will close in the first week in August.

A proposal that the Government of India should with-draw from participation in the opium traffic has been discussed in the House of Commons and rejected by 94 votes to 57.

Amongst the deaths recorded this week are:—Earl of Charleville; Lord Lovat; Sir W. E. Logan; Major-Gen. W. Riddell, C. B.; Mr. R. Woodward, late Bengal C.S.; and Mr. R. Spurgin, late of Bombay.

The *Panama Star and Herald* publishes a long despatch, dated Barranquilla, giving some particulars of the earthquake in Colombia, South America:—

The city of Cucuta is entirely destroyed, only a few families being saved. The Botica Alemana (German drug store) was set on fire by a ball of fire which was thrown out of the volcano, which is constantly belching out lava. This volcano has opened in front of Santiago, in a ridge called "El Alto de la Giracha." San Cayetano was destroyed, also the larger part of Santiago. In Gramalote there was great destruction; Arboleda, Cucutillo, and San Cristobal are all nearly destroyed, principally the four last.

It is undeniable that Mr. Moody and Mr. Sankey possess in a remarkable degree the power to excite and carry completely off their heads people who do *not* go to hear them. The sagacious "Eton Boy" who wrote to the papers in his anxiety that his mind might not be disturbed, and showed pretty clearly that it was already; the Peers who could hardly trust themselves to speak about Eton; and the seventy members of Parliament who wrote in hot haste to the head of Eton School not to do what he had promised he would not, were instances of the mysterious agitation and excitement produced. It was something alarming to hear what fathers were prepared to do if their boys dared to go within hearing of the preachers. A week has passed, and the world has not come to an end, nor the Revivalists' mission, and the *Saturday Review* has still to suffer many things on their account. The two men are carrying on their work as before, and daily speaking to tens of thousands of all classes. One of the secrets of Mr. Moody's power has not been made very much of, though it is being copied in various pulpits. He begins "right off;" he leaves off when he has done. All, he says, is direct and to the purpose; and what at first strikes one as abruptness and want of finish, is found after all to be the secret of retaining the ear of large audiences, possibly of small ones too. Mr. Moody has attention from his first word, and before that attention can flag he has finished. He does not attempt to move by long and urgent appeals, but stimulates thought and interest by a short, homely, sometimes trite way of putting his point, and by vivid reproduction of Bible incidents. Then he always chooses the highest themes, and never gets down to denominational controversies. As to unhealthy excitement, he appears to be the innocent cause of that (as we have said) in those who do *not* hear him, rather than in those who do. It is somewhat late in the day to give a description of the preacher, but in truth very great misconceptions concerning him exist.

—Mr. Gladstone's art collection has been sold for £9,329.

—The Marquis d' Hautpoul, who lost his life in trying to save others at Toulouse, was buried on June 27.

—A. G. in the *Daily Review:* "As many of your readers take an interest in the suppression of the liquor as well as of the opium traffic, they will be glad to learn that the missionaries in Santhalistan have succeeded in obtaining consent of Government to close many of the licensed liquor shops in that country, which were such sources of temptation to the native Christians, and debasement to all these aboriginal races:—'Ebenezer, 31st may 1875.—With regard te the liquor shops, a large number have already been closed in the Santhal districts, and, at our suggestion, the Magistrate of Rampore Haut has promised to close those in the borders of his district. We have written a long letter to Sir Richard Temple, going most fully into the matter, and we hope to see the permission given to the Santhals of preparing liquor in their own houses abolished."

—A question was brought before Lord Salisbury by the Archbishop of Canterbury, who asked advice as to the best means of appointing assistant or suffragan bishops to India. The native churches, especially in the south, require more Episcopal supervision than it is possible to give them, and the whole territory of India is too vast for the three bishops who are consecrated to it under Act of Parliament. The difficulty is not the endowment of new sees—that is to be raised by the Church Missionary and Propagation Societies. But it is the legal nomination of such additional bishops. Lord Salisbury expressed his earnest sympathy with the Archbishop, but said he would exhaust every means of securing the object before appealing to an over-worked House of Commons, which, moreover, felt repulsion from ecclesiastical legislation.

—The ex-Emperor Ferdinand, uncle of the Emperor Francis Joseph, died June 29th aged 82. He was born April 19th, 1793, and succeeded his father on the throne of Austria, March 2nd, 1835. His weakness, bordering on imbecility, made him a mere puppet in the hands of his Prime Minister, Prince Metternich. In 1848 his kindness of heart would not allow him to suppress the revolution by violent means, and, after having sanctioned and betrayed it, and after having repeatedly fled from Vienna, he was prevailed upon, or rather compelled by his crafty sister-in-law, the Archduchess Sophia, to abdicate in favour of her son, Francis Joseph (Dec. 2nd, 1848). Since then he has mostly resided at Prague, taking no part in public affairs.

Thursday, July 22.

—*Bombay Gazette:* "When that illustrious scoundrel Mulharrao was accused of crime, the London press willingly opened its columns to the special pleadings and garbled arguments of paid agents of His Highness, some of whom were men fitted neither by character nor position to pen a word upon the subject; but when General Phayre is attacked, and an independent observer—one who, moreover is a man of great Indian experience and high position—comes forward and desires to correct misrepresentations, lo and behold the doors of the London Press are inexorably slammed in his face. Such an extraordinary state of circumstances must have somewhat astonished Mr. Tucker, who, after long years of residence in India, doubtless cherished the idea that in England he was in a country where the Press would endeavour to do the thing that was right at all hazards, fearless of private interests. We are glad, however, that he has not abandoned his chivalrous defence of General Phayre. There are fortunately other means of reaching the public ear than through the Press, and one of these Mr. Tucker has adopted. A little pamphlet which he has published, and which reached us by last mail, contains the story of his battle on behalf of the late Resident at Baroda."

—The Municipality of Bombay have decided to ask Government to let them spend half a lac in receiving the Prince of Wales.

—*Bombay Gazette*; London: "The stockbroking firm of Helbert, Wagg & Co., have taken in as a partner Lord Walter Campbell, the third son, I believe, of the Duke of Argyll, and the firm will henceforth be Helbert, Wagg, and Campbell. The Princess Louise has, therefore, two brothers-in-law now in business, one in the tea trade and another on the Stock Exchange. I suppose the next son of Maccallum More—for his Grace has a well-stocked quiver—will join Poole, the tailor."

England is said to be a nation of shop-keepers; why is it that John Bull is so shocked at the alliance of rank with commerce? For our part, we respect the Duke of Argyll the more for bringing up his sons with these ideas,—if only they will trade honourably.

—Same: "The danger of leaping from trains in motion, which, strangely enough, a number of people do not seem to be aware of, was shown by a dreadful accident reported by the *Globe* of the 2nd instant as follows:—'Thomas Hunter, a young man belonging to Chester-le-Street, while travelling by the midnight express last night from Newcastle races, finding that the train did not stop at Chester-le-Street as expected, opened the carriage door and leaped out. The express at the time was travelling about fifty miles an hour. The passengers in the same compartment communicated with the guard, who returned and found the body of Hunter literally cut to pieces, one hand being severed from his body, his ribs were all broken, and his head was completely pounded.'"

"The anomalies of the Postal system to the East, which are so glaring that they amount to insults to the common sense of the community, have reached their height under the international treaty which has just been concluded between the different European Powers, Egypt and the United States of America, by which low uniform rates of postage have been fixed for letters, newspapers and post cards. By this treaty the cost of postage of a letter to Egypt is now 2½d., while a letter to Bombay via Brindisi costs one shilling. Letters can now be sent from the United Kingdom to New York for 2½d., post cards for a penny farthing, and printed papers, law deeds, trade circulars or patterns for a penny. India and Australia are both left out of these latest improvements in the Postal Service at home. Our turn will presumably come some years hence. But why should we be always the neglected portions of the Empire though certainly not the least."

—The wreck register for the year ending June 30, 1874, shows that the total number of wrecks reported as having occurred during the year on the coasts of the United Kingdom was 1,803. The number of wrecks of British vessels abroad reported in 1873-74 was 3,094, involving the loss of 4,013 lives. This total was swelled by the loss of 821 lives in the ship Asia, and of 420 in the ship Indus, both of which vessels were engaged in the coolie trade. One hundred and fifty British ships were not heard of after sailing or being spoken at sea, and 2,381 lives are supposed to have been lost in them.

—The *Lancet*, remarking that in the debate on the Indian opium monopoly on the 25th June there was much difference of statement as to the consequence to the system of the habitual consumption of the drug, says:—"That its ultimate effects are most serious there is no doubt. The temporary endurance and strength which it supplies afford no ground (as some speakers imagined) for denying its injurious influence. Even in moderation its effects on the system are very enervating, and, as with all other stimulants, moderation seems to be impossible to a large number of those who indulge in the use of the drug. The opium-eater soon becomes absolutely dependent upon it for whatever capacity he possesses of work or enjoyment, a capacity which soon it is beyond the power even of opium to preserve. Moreover, the sketch of the peasant and his innocent after dinner pipe of opium is very fallacious. Those who have seen much of Eastern natives in country districts, as well as in towns, affirm that it is very rare for opium to be taken in one form only. The opium-smoker is almost always the opium-eater also. Nor is the argument for the use of opium which has been drawn from the consumption of alcohol in this country of greater point. Opium as a stimulant may be better or worse than alcohol, but the ultimate effects of even a slight habitual excess of alcohol are sufficiently grave. No argument, then, drawn from the innocuity of opium can excuse the Government of India for the prominent position it occupies as, practically, the great producer of the drug. It is much to be regretted that the financial prosperity of India should be dependent, as it seems to be, on the amount of drunkenness in China. It is still more to be regretted that the Government occupies so invidious a position as the farmers of the whole opium cultivation of Bengal. Against a transfer of the mode of raising the revenue from the cultivation to the taxation of opium, from production to prohibition, the uncertainty and fall of revenue seems the only real objection, and it may be hoped that prosperous seasons and a wise Government may soon render the objection trivial, and that the means may be found to abolish what has long been felt to be a grave injustice.

—*Deccan Herald*: "One of the daughters-in-law of a respectable Brahmin Jaghirdar, who lives in Bhoodwar Peit, in the City of Poona, attempted to commit suicide by throwing herself into a well which is in the rear of the Jaghirdar's Wadda. She was rescued by some of her near relatives."

—*Times of India*: "A European engine-driver named George William Hughes went out with his engine from the Parell yard of the B. B. and C. I. Railway Company about 2 o'clock in the afternoon. After passing the Grant Road Station, and proceed-

ing on towards Colaba, when passing under the Kennedy overbridge, he was knocked off his engine by his head coming in contact with one of the pillars of the bridge. He was picked up lying on the stone ballast, with his legs lying across the rails and his head and body in a drain. His skull was completely smashed in. The unfortunate man leaves a wife and two young children totally unprovided for.

—The article entitled "Is the Church of England Worth Preserving" in the July number of the *Contemporary Review* by Mr. Gladstone, concludes as follows:—" 'England expects every man to do his duty;' and this is an attempt at doing mine, not without a full measure of respects for those who are charged with a task, now more than ever arduous, in the declaration and enforcement of the law. To lessen the chances of misapprehension I sum up, in the following propositions, a paper which, though lenthened, must, I know, be dependent to a large extent upon liberal interpretation: 1. The Church of this great nation is worth preserving; and for that end much may well be borne. 2. In the existing state of minds and of circumstances, preserved it cannot be if we shift its balance of doctrinal expression, be it by an alteration of the Prayer Book (either way) incontested points, or be it by treating rubrical interpretations of the matters heretofore most sharply contested on the basis of 'doctrinal significance.' 3 The more we trust to moral forces and the less to penal proceedings(which are to a considerable extent exclusive one of the other), the better for the Establishment and even for the Church. 4. If litigation is to be continued, and to remain within the bounds of safety, it is highly requisite that it should be confined to the repression of such proceedings as really imply unfaithfulness to the national religion. 5. In order that judicial decisions on ceremonial may habitually enjoy the large measure of authority, finality, and respect which attaches in general to the sentences of our courts, it is requisite that they should have uniform regard to the rules and results of full historical investigation, and should, if possible allow to stand over for the future matters insufficiently cleared, rather than decide them upon partial and fragmentary evidence."

—*Lancet*: "Probably no similar want is felt so strongly amongst all classes of society as the need for that provision for the restraint of the habitual drunkard which has more than once seemed almost within reach; but, alas! is now apparently as far off as ever. The cases are of a character for which the means at persent at our disposal are entirely inadequate. Friends and physicians are alike powerless. Every remedy short of restraint which has been, and apparently can be, employed—self-respect, affection for others, sense of propriety, every drug in the Pharmacopœia—has failed; and all through the country, and in every social grade, in varying proportions, the evil continues. From time to time the need for a remedy finds direct or indirect expression, as in a letter which recently appeared in a contemporary, in which the writer calls urgently for legislation to meet what he rightly regards as a vast and increasing evil."

—The Earl of Shaftesbury has presided at the annual meeting of the Stockwell Orphanage, which has for its object the maintenance and education of fatherless children. Additional interest was given to the proceedings owing to the fact of its being the 41st birthday of the president, the Rev. C. H. Spurgeon. The schools attached to the orphanage are remarkably efficient, the boys being well drilled in the ordinary elements of a good useful education, and they are economically and effectively managed. The company numbered about 1,500. Mr. Spurgeon, who looked remarkably well, received many congratulations and good wishes during the day. In the evening a public meeting was held in the dining-hall.—

Friday, July 23.

—Deaths last week, 384.

—Fall of rain at Byculla, 39 inches.

—The *Geelong* with English Mails left Aden for Bombay, Thursday at 8 a. m.

—Captain Morris of the Str. *Coconada*:—" I beg to report the disappearance of a passenger at 2 a. m., named Alex. Greenlees, under the following circumstances. He sailed with us from Aden, having been discharged from the s.s. *Oriental*, of which he was clerk, on account of his eccentric ways, but had behaved well since leaving Aden, having had his own way the whole time. Mr. Greenlees was, when the ship anchored off the Dolphin light, on the upper deck, where he remained for some time, and it is my impression he resolved upon going ashore and to do so, cut away the after fall of the Port Thail boat, in consequence of which the boat dropped into the water stern first. I am inclined to think that Mr. Greenlees must have been dashed against the side as the boat fell, not a sound being heard beyond the crash of the boat."

The body has not been recovered.

—The Hospital Endowment Fund has reached Rs. 26,485.

—*Times of India*; Kurrachee: "Sergeant Hillier is not to be tried by a Court Martial. He is realeased from arrest, the Court of Enquiry having reported the charge to be false and malicious."

—Cholera is said to be prevailing at Bandora, Mahim and Tannah.

—A Native correspondent writes to the *Bangalore Spectator*.—"Amongst a class of natives called *marsu wukligars* a most repulsive practice has prevailed for ages, and even now prevails, of secretly cutting off one or two fingers of the hands of women in the performance of religious rites. Many of these people are to be found both in the Bangalore and the Colar districts, and they practise the rite surreptitiously. When a son is married the daughter-in-lay is usually forced to undergo the rite. The origin of the rite is as follows. A giant named *Prukasura* prayed to *Ishwara* to grant him the gift of reducing to ashes any man on whom he might happen to lay his fingers. The gift was granted, but the ungrateful wretch wished to try its effects on the giver himself. *Ishwara* thereupon fled, but was pursued by the giant, and being pressed hard was obliged to hide himself inside a fruit called *Thonday Coy* (*Bryonia Grandis*). The giant missing him made enquiries of a Wukligar, who was working hard by, who pointed with his finger to where the god had taken refuge. The god had therefore to quit his hiding place. Meanwhile the god Vishnu knowing of the affair, appeared in the form of a female, and completely overcoming the giant by her charms, she induced him to bathe and while in this act he was himself made subject to the gift he possessed. Having thus disposed of the giant, Vishnu charged the Wukligar with treachery to Siva, and was about to cut off his offending fingers, when the man fell on his face and pleaded that he lived by the use of his fingers, and that therefore, if permitted, his wife would undergo the punishment instead of him. Accordingly, she suffered the penalty. To this day, whenever it can be performed, the newly-married wife, has within eight days of her marriage to submit to the cutting off of the upper joints of the last two fingers of her right hand."

Miscellany.

—The Brighton Convention; (from the *Methodist*):

"As the Convention went on, the most popular feature of the day's programme became Pasteur Monod's exposition of a portion of Scripture. Ultimately, two of the general meetings, at 11 a. m. and 8 p. m., fell almost exclusively into his hands, and became a regular preaching service, in which he would deliver a discourse of about forty minutes' duration. His audience constantly mustered about 3,000. He possesses marvellous spiritual insight, born of a sanctified heart. He threw such floods of light upon the most familiar passages, that his hearers were fairly electrified. From time to time audible expressions of delight burst forth in every part of the vast dome; and yet it was so simple, so practical, so divinely commonplace! His exposition of the sixth chapter of the Romans never will be forgotten. All his sermons were expository, and his text generally consisted of an entire chapter. The Bible became very precious to us during those blessed days. We hungered for the very Word of God. We felt that we could not endure any kind of preaching except one that was full of Scripture, and almost exclusively expository. Amid all the spontaneousness and freedom of the meetings, there was a logical connection and sequence. The first few days were devoted to heart-searching in the light of God. Afterwards the assembled thousands united "with one accord in one place," to seek that higher Christian experience which was so evidently set forth in the Bible; and then the last days were devoted to the consideration of the great privileges of the wholly sanctified life, and especially to prayer that we might be "filled with the Spirit." There was no flagging in the attendance or in the interest; on the contrary, both increased visibly. At least 8,000 visitors came to Brighton expressly to attend the Convention, and at least 2,000 Brighton residents took part in the meetings. We are within the mark, therefore, when we say that the Convention consisted of 10,000 persons. More than 3,000 persons attended the daily prayer-meeting at seven o'clock in the morning. There was an evident increase in spiritual power as the time went on. Every experience was so Scriptural, so simple, so *spiritual*, so *real*! Undoubtedly, many of those who spoke used language open to grave criticism, because they were trying to express a new experience in their old theological phraseology—an experience, too, which could not always be logically fitted into their intellectual creeds: hence contradictions and inconsistencies of speech. Had they sat at the feet of Wesley and Fletcher, they would have expressed themselves in more intelligible language, and had a firmer mental grasp of great spiritual verities. But let that pass. In spite of their creeds and prejudices and everything, they had the great *fact* in their heart, and will hold on to the fact, whatever havoc it may make of their theory."

—When Thomas Carlyle read Prof. Tyndall's Belfast address, he threw it aside with emphatic contempt, saying, "It is a philosophy fit for dogs, not for men." This new advocacy of materialism has been chiefly regarded as an attack upon religion, but it is equally opposed to all human law and social order. If a criminal on his trial were to plead that he had no knowledge of souls or sins, no belief in duty or conscience, still less in the existence of God or a future state, but that he acted under the necessity of "the order of nature," he might quote Tyndall as an authority, who says that all such things are beyond the range of science. But the world of mind has as true existence as the world of matter, and knowledge has other subjects besides physical phenomena. Acquaintance with matter and its laws is not the whole of science, far less of philosophy. I am, I will, I can, I ought—these words suggest ideas beyond the range of experimental physics, ideas as real and as little needing proof as does the existence of matter. To speak of material nature as the sole domain of science is the error of a half-educated man, ignorant or ill-informed as to other branches of knowledge. The all but universal condemnation of these sentiments has led Professor Tyndall to make some explanations and modifications of his address. From the pupil of Faraday better things might have been expected. While successfully emulating the scientific career of his master, Professor Tyndall has certainly not learned from him that modesty which is characteristic of true faith and true philosophy.—*Leisure Hour*.

—From the *Christian Intelligencer*, Calcutta:

The Report of the Calcutta Church Missionary Association has just been published. It is from the pen of the Rev. Dr. Baumann, who was Secretary to the Association at the close of last year. The Report being the "Fiftieth," Dr. Baumann has seized the opportunity of Jubilee to pass in rapid review over the history of the Association, and to note many facts of great interest. Thus, the early opposition to Missionary enterprise; the removal of it under the leadership of "Wilberforce the Great," the labours of Thomason and of Bishop Heber; the rise and growth of the Association; the origin, progress, and present position of the Brahmo Somaj; the revival of the Bengali Theatre; and the various influences at present working within and upon the native world, have all interesting and appropriate though concise mention. Dr. Baumann shews only too plainly how delusive the lively hopes awakened by the Brahmo Somaj have proved. There are two sections of this Society which have chosen different paths in the hope of future success. The Adi, or original, Somaj has ever been indulgent; concession and compromise was its hope. The end for them is gradual re-absorption into Hinduism. "It actually came to pass that in 1872 one of its leaders—Babu Rajnarayan Bose—stood forth in Calcutta to defend Hinduism, and to prove its excellence over all the religions of the world, Christianity not excepted."

The Progressive Somaj, on the other hand, put its confidence in the cry of 'no compromise,' and sought by the nobility of its aim to stimulate its disciples into a conduct according thereto. But the cold sentiment of natural religion, albeit stimulated by a bold spirit of self-reliance, had not heat enough to generate the requisite steam. The machine could not work. A little time since the census declared that there were in Calcutta 96 Brahmos! and the report before us describes a still further decline, in spite of earnest effort to awaken zeal and conciliate indolence. The Temple of the Society being in difficulties, a meeting was convened last September to organise a responsible congregation. "It was attended by 400 people, and presided over by Keshub Baboo himself. After a hot discussion of five hours, various resolutions were adopted, of which we give the two most important: (1) that all religious matters and all responsibility for the spiritual improvement of the worshippers should be entrusted to the hands of the minister; (2) that those among the Brahmos, that are not guilty of the most serious and hateful crimes, that believe in the fundamental truths of Brahmoism, and regularly join in the service of the Brahmo Mandir of India, are eligible as members on condition of their promising to pay four annas *per mensem*, or three Rupees yearly towards the expenses of the said Mandir. A congregation was then formed consisting of forty-six *bona fide* members!" Well may Dr. Baumann quote the remark of a deep-thinker. "There is something in Pantheism so deep, that naught in pure Deism can meet it: Deism is not so deep. And Pantheism may well keep the house till a stronger than Deism comes to take possession of it. In Jesus Christ is found the only true solution of the mystery."

—A remarkable book has been now for sometime before the public, which no right-minded person can take the slightest pleasure in, and which, nevertheless, has its all too necessary work to fulfil. We mean an exposé of the confessional system by the well-known Pasteur Chiniquy of America. As a Roman Catholic priest for five and twenty years he had full experience of the working of the system, and as having received the confession of many brother priests he is able to speak with authority and precision. What then has he to say? His book is full of tales of iniquity, which might indeed be anticipated from an *a priori* argument on the conditions laid down by this system; and the printing of which nothing but the most urgent necessity can justify. Whether such necessity exist opinions will differ. People bewitched by Romish doctrine will simply discredit them: people of unbiassed judgment hardly perhaps need this additional evidence. In any case we could wish it given in a less

sensational style. Such facts are best related, if they must be told in the driest, calmest, manner. It is with the utmost reluctance that we have touched the subject; nor should we have mentioned this book but for the very high name Pasteur Chiniquy bears as a faithful and devout minister of Christ. Whatever evil attaches to the exposure of this iniquity they must bear, who are seeking to re-introduce it into the Reformed Church of England. Were it but the creation of the present century the whole world would cry shame upon every advocate of it; and no argument would persuade mankind to identify it with real religion.—*Christian Intelligencer.*

—A Letter of the late Bishop McIlvaine on the subject of communion between the episcopal and other Churches has been published, in which he advocates a much nearer intercourse than is at present permitted, protecting and supporting his views by the quoted opinions of a well-known writer on the Divine right of episcopacy, Bishop Hall. It appears that on his return to America from the great meeting of Bishops at Lambeth, Dr. McIlvaine formed one of a body delegated to reciprocate on the part of the episcopal Church the courtesy shown by a Presbyterian convention. After describing this incident the Bishop continues :—

"It was intended on both sides for manifestation of essential unity in Christ; while neither side saw the way of Church union. It was well pleasing to the Lord, I doubt not. I have no possible doubt of the propriety; but I expected to be greatly wondered at in some quarters, and have been, though the Evangelical brethren of our Church were delighted. In these days we must come together, all that love the truth, as much as possible. I take shelter under such a passage as this from Bishop Hall. 'Blessed be God, there is no difference in any essential matter between the Church of England and her sister Churches of the Reformation. We accord in every point of Christian doctrine without the least variation. The only difference is in the form of outward administration, wherein also we are so far agreed as that we all profess this form not to be essential to the being of a Church, though much importing the well or better being of it, according to our several apprehensions thereof; and that we do all retain a reverence and loving opinion of each other in our several ways; not seeing any reason why so poor a diversity should work any alienation of affection in us one towards another.' 'The Peace maker,' Bishop Hall's work, by Pratt, viii., p. 56. I would suggest to the Bishops and other clergy of the Church of England that, in these times, the differences between them and Dissenters should be narrowed as much as *Gospel truth* will permit, and that on both sides the effort should be to see how near they can come together, and stand and counsel together for the common truth against the common enemy, and so helping one another. There are many learned, faithful, influential Dissenting ministers who would rejoice in being allowed to work with the Church of England on common ground against the present perils.'"

Bishop McIlvaine says above that "neither side saw the way to Church union," but it appears that Bishop Hall was more hopeful. Another extract which we find quoted from the same part of his works sketches out a theory of union; although he is fain to fall back on what ought to obtain amongst Christians still short of this external unity :—

"But withal, nothing hinders but that we may come yet closer to one another, if both may resolve to meet in that primitive government (whereby it is meet we should both be regulated) universally agreed upon by all antiquity, wherein all things were ordered and transacted by the consent of the Presbytery, moderated by one constant President thereof . . . . . .

If the name of a Bishop displease, let them call their man a Moderator, a President, a Superintendent, an Overseer; only for the fixedness or change of their person, let the ancient and universal practice of God's Church be thought worthy to oversway. And if in this one point *(wherein the distance is so narrow)* we could condescend to each other, all other circumstances and appearance of varying practices or opinions might without any difficulty be accorded. *But if there must be a difference of judgment in those matters of outward policy, why should not our hearts be still one? Why should such a diversity be of power to endanger the dissolving the bond of brotherhood? May we have the grace but to follow the Truth in love, we shall in these several tracts overtake her happily in the end, and find her embracing peace and crowning us with blessedness.*"

"Grace be with all them that love our Lord Jesus Christ in sincerity, Amen." *Eph.* vi. 24.—*Christian Intelligencer.*

—We are flooded with fictitious literature and the man or woman who does not read it must be regarded as an exception. This modern story-telling assumes the function of preaching morality. Nor this alone; the novel turns gospeller and preaches the distinctive truths of the Christian religion; yes, it goes farther than this and ventures upon those lofty heights where only the rabbis of theology are supposed to be capable of walking with level brain and steady foot. The fact is the

NOVEL IS THE NINETEENTH CENTURY SUGAR-COATING

for almost everything. The preacher, however, is debarred from the green fields of inventive narrative, and he cannot read a continued story to his congregation even if he could declare it was not only a religious, but a theological tale. But the people who come to hear him, have, most likely, been reading all the week some thrilling stories with a languid, moral or subdued catechism appended. Perhaps they drew it from the Sunday school library, where we are expected to look for those novels which are the most harmless, because too frequently the most brainless; as if a story with nothing in it but moral platitudes could be any better diet for the soul than chaff in a little sweetened water would be for the body. The fact that this style of entertainment and instruction is so popular is one that should receive the most serious consideration from us all. Does it not open doors and fields for evangelists of some kind to enter? And if the man at the pulpit cannot go in thereat, may not somebody else? In a word, again, does not this furnish a grand opportunity for the religious journal to antidote error, diffuse wholesome truths, and disseminate most widely-cleansing principles for character and conduct? Indeed, the longer you look at this whole subject the longer becomes your field of vision, and the more distinct the prominent objects disclosed to view whether it be morality practical religion or theoretical doctrine; whether you consider the church, the home, or society; whether you aim at private life or public morals; the demand grows more and more imperative for some agency, both plastic and forcible, that shall work continuously and perseveringly as an evangelistic power from the living center of Christian gospel, and this agent, born of the will and providence of God, I believe to be the best religious journal.

THE RELIGIOUS NEWSPAPER MUST BE GOSPELED.

"Permit me, then, to go a little further and present to your attention some things which I must regard as essential to the religious newspaper, in order that it may perform its functions most efficiently. And the first of these which I will mention is that it must be itself thoroughly evangelized. The essential thing is that its spirit, motives, and purpose be sincerely and thoroughly Christian. From which it will follow quite inevitably that this gospel newspaper will wear a look, have a manner, and lead a life in very perceptible contrast to the secular journal. It proposes for itself something altogether different.

RELIGIOUS NEWSPAPERS MUST BE INSPIRATIONAL, NOT SENSATIONAL.

Do we not have it, as a theory at any rate, that the preacher is an inspirable person through whom the Spirit of God speaks? And when departing from that theory, any minister of the gospel resorts to mere human tricks and traps to produce popular effects, we put him down in the record as sensational. Failing to depend on divine help directly communicated, he plays the mere man on a secular stage, in a carnal way.

In like manner a religious journal, whose wisdom and power ought to be received from above as truly as in the case of the pulpit, may also fail of inspiration, and resort to sensational means for success. Claptrap is the same everywhere.

Rejecting, therefore, all trickery and doubtful methods, the organ of evangelism, with a clean and healthy conscience, requires the highest Christian talent within its utmost reach. Platitudes of piety and morality, ground out in sanctimonious machines, can never become an equivalent for brains. Whatever essentially concerns the welfare of mankind becomes a legitimate subject for precept and discussion in the religious newspaper.—*Advance.*

Selections.

THE MUSIC OF TWO SYLLABLES.

A NEW DISCOURSE BY REV. DR. TALMAGE.

"A name which is above every name."—PHILIPPIANS ii. 9.

This was one of Paul's rapturous and enthusiastic descriptions of the name of Jesus. There are merely human names that thrill you through and through. Such a name was that of Henry Clay to the Kentuckian, William Wirt to the Virginian, Daniel Webster to the New Englander. By common proverb we have come to believe that

THERE IS NOTHING IN A NAME,

and so parents sometimes present their children for baptism regardless of the title given them, and not thinking that that particular title will be either a hinderance or a help. Strange mistake. You have no right to give to your child a name that is lacking either in euphony or in moral meaning. It is a sin for you to call your child Jehoiakim or Tiglath-Pileser. Because you yourself may have an exasperating flame is no reason why you should give it to those who come after you.

But how often we have seen some name filled with jargon rattling down from generation to generation, simply because some one a long while ago happened to be afflicted with it. Institutions and enterprises have sometimes without sufficient deliberation taken their nomenclature. Mighty destinies have been decided by

THE SIGNIFICANCE OF A NAME.

There are men who all their life long toil and tussle to get over the influence of some unfortunate name. While we may, through right behaviour and Christian demeanour, outlive the fact that we were baptised by the name of a despot, or an infidel, or a cheat, how much better it would have been if we all could have started life without any such incumbrance.

When I find the Apostle, in my text, and in other parts of his writing, breaking out in ascriptions of admiration in regard to the name of Jesus, I want to inquire what are some of the characteristics of that appellation. And oh, that the Saviour Himself, while I speak, might fill me with His own presence, for we never can tell to others that which we have not ourselves felt.

(1) First, this name of Jesus is *an easy name.* Sometimes we are introduced to people whose name is so long and unpronounceable that we have sharply to listen, and to hear the name given to us two or three times, before we venture to speak it. But within the first two years the little child claps its hands, and looks up, and says, "Jesus." Can it be, amid all the families in this Church, there is one household where the little ones speak of "father," and "mother," and "brother," and "sister," and not of the "name which is above every name?"

Sometimes we forget the titles of our very best friends, and we have to pause and think before we can recall the name. But can you imagine any freak of intellect in which you could forget the Saviour's designation? That word of "Jesus" seems to fit the tongue in every dialect. When the voice in old age gets feeble and tremulous and indistinct, still this regal word has potent utterance.

WHEN AN AGED MAN WAS DYING,

and he had lost his memory of everything else, one of his children said to him, "Father, do you know me?" He replied, "No, I don't know you." And another child came and asked the same question, and got the same answer, and another, and another. Then the minister of Christ came in and said to the dying man, "Do you know me?" He replied, "No, I don't know you." Then said the minister, "Do you know Jesus?" "Oh, yes," said the old man, "I know Jesus. 'Chief among ten thousand, and the One altogether lovely.'"

Yes, in all ages, in all languages, and the world over, it is an easy name.

"Jesus, I love Thy charming name,
'Tis music to my ear;
Fain would I sound it out so loud
That heaven and earth might hear."

(2) Still further: I remark it is *a beautiful name.* You have noticed that it is impossible to disassociate a name from the person who has the name. So there are names that are to me repulsive—I do not want to hear them at all—while those very names are attractive to you. Why the difference? It is because I happen to know persons by those names who are cross and sour and snappish and queer, while the persons you used to know by those names were pleasant and attractive.

As we cannot disassociate a name from the person who holds the name, that consideration makes Christ's name so unspeakably beautiful. No sooner is it pronounced in your presence than you think of Bethlehem and Gethsemane and Golgotha, and you see the loving face, and hear the tender voice, and feel the gentle touch of the Saviour. You see Jesus, the one who,

THOUGH BANQUETING WITH HEAVENLY HIERARCHS,

came down to breakfast on the fish that rough men had just hauled out of Gennesaret; Jesus, the one who, though the clouds are the dust of His feet, walked footsore on the road to Emmaus. Just as soon as that name is pronounced in your presence, you think of how the shining One gave back the centurion's daughter, and how He helped the blind man to the sunlight, and how He made the cripple's crutch useless, and how He looked down into the babe's laughing eyes, and as the little one struggled to go to Him, flung His arms around it, and impressed a loving kiss on its brow, and said, "Of such is the kingdom of heaven."

Beautiful name—Jesus! It stands for love, for patience, for kindness, for forbearance, for self-sacrifice, for magnanimity. It is aromatic with all odours and accordant with all harmonies. Sometimes I see that name, and the letters seem to be made out of tears, and then again they look like gleaming crowns. Sometimes they seem to me as though twisted out of the straw on which He lay, and then as though built out of the thrones on which His people shall reign. Sometimes I sound that word "Jesus," and I hear coming through the two syllables

THE SIGH OF GETHSEMANE AND THE GROAN OF CALVARY;

and again I sound it, and it is all a-ripple with gladness and a-ring with hosanna. Take all the glories of book-bindery, and put them around the page where that name is printed. On Christmas morning wreathe it on the wall. Let it drip from harp's string and thunder out in organ's diapason. Sound often, sound it well, until every star shall seem to shine it, and every flower shall seem to breathe it, and mountain and sea and day and night and earth and heaven acclaim in full chant: "Blessed be His glorious name for ever. The name that is above every name."

"Jesus, the name high over all,
In heaven and earth and sky."

To the repenting soul, to the exhausted invalid, to the Sunday-school girl, to the snow-white octogenarian, it is beautiful. The old man comes in from a long walk, and tremblingly opens the door, and hangs his hat on the old nail, and sets his cane in the usual corner, and lies down on a couch, and says to his children and grandchildren: "My dears, I am going to leave you." They say: "Why, where are you going, grandfather?"

"I AM GOING TO JESUS."

And so the old man faints away into heaven. The little child comes in from play, and throws herself on your lap, and says: "Mamma, I am so sick, I am so sick." And you put her to bed, and the fever is worse, and worse, until in some midnight she looks up into your face and says: "Mamma, kiss me: good-bye, I am going away from you." And you say: "My dear, where are you going to?" And she says: "I am going to Jesus." And the red cheek which you thought was the mark of the fever, only turns out to be the carnation bloom of heaven! Oh yes; it is a sweet name spoken by the lips of childhood, spoken by the old man.

(3) Still further: it is *a mighty name*. Rothschild is a potent name in the commercial world, Cuvier in the scientific world, Irving a powerful name in the literary world, Washington an influential name in the political world, Wellington a mighty name in the military world; but tell me any name in all the earth so potent to awe and lift, and thrill and rouse, and agitate and bless

AS THIS NAME OF JESUS.

That one word unhorsed Saul, and flung Newton on his face on ship's deck, and to-day holds a hundred million of the human race with omnipotent spell. That name in England to-day means more than Victoria; in Germany, means more than King William; in France, means more than Thiers or MacMahon; in Italy, means more than Garibaldi or Victor Emanuel.

I have seen a man bound hand and foot in sin, Satan his hard task-master, in a bondage from which no human power could deliver him, and yet at the pronunciation of *that one word* he dashed down his chains and marched out for ever free. I have seen a man overwhelmed with disaster, the last hope fled, the last light gone out: *that name* pronounced in his hearing, the sea dropped, the clouds scattered, and a sunburst of eternal gladness poured into his soul. I have seen a man hardened in infidelity, defiant of God, full of scoff and jeer, jocose of the judgment, reckless of an unending eternity, at the mere pronunciation of *that name* blanch and cower, and quake, and pray, and sob, and groan, and believe, and rejoice.

Oh, it is a mighty name! At its utterance the last wall of sin will fall, the last temple of superstition crumble, the last Juggernaut of cruelty crash to pieces. That name will first make all the earth tremble, and then it will make all the nations sing. It is to be the password at every gate of honour, the insignia on every flag, the battle shout in every conflict. All the millions of the earth are to know it.

THE RED HORSE OF CARNAGE,

seen in apocalyptic vision, and the black horse of death, are to fall back on their haunches, and the white horse of victory will go forth, mounted by Him who hath the moon under His feet and the stars of heaven for His tiara.

Other dominions seem to be giving out; this seems to be enlarging. Spain has had to give up much of its dominion. Austria has been wonderfully depleted in power. France had to surrender some of her favourite provinces. Most of the thrones of the world are being lowered, and most of the sceptres of the world are being shortened; but every Bible printed, every tract distributed, every Sunday-school class taught, every school founded, every Church established, is extending the power of Christ's name. That name has already been spoken under the Chinese wall and in Siberian snow-castle, in Brazilian grove and in Eastern pagoda. That name is to swallow up all other names. That crown is to cover up all other crowns. That empire is to absorb all other dominations:—

"All crimes shall cease, and ancient frauds shall fail,
Returning Justice lift aloft her scale;
Peace o'er the world her olive wand extend,
And white-robed Innocence from heaven descend."

(4) Still further: it is *an enduring name*. You clamber over the fence of the graveyard and pull aside the weeds, and you see the faded inscription on the tombstone. That was the name of a man who once ruled all that town. The mightiest names of the world have either perished or are perishing. Gregory VI., Sancho of Spain, Conrad I. of Germany, Richard I. of England, Louis XVI. of France, Catherine of Russia—

MIGHTY NAMES ONCE, THAT MADE THE WORLD TREMBLE;

but now, none so poor as to do them reverence, and to the great mass of the people they mean absolutely nothing; they never heard of them.

But the name of Christ is to endure for ever. It will be *perpetuated in art*, for there will be other Bellinis to depict the Madonna; there will be other Ghirlandios to represent Christ's Baptism; there will be other Bronzinos to show us Christ visiting the spirits in prison; other Giottos to appal our sight with the crucifixion. The name will be *preserved in song*, for there will be other Alexander Popes to write the "Messiah," other Dr. Youngs to portray His triumph, other Cowpers to sing His love. It will be preserved in costly and magnificent *architecture*, for Protestantism is yet to have its St. Mark's and its St. Peter's. That name will be preserved in the *literature* of the world, for already it is embalmed in the best of books, and there will be other Dr. Paleys to write the "Evidences of Christianity," and other Richard Baxters to describe the Saviour's coming to judgment.

But above all, and more than all, that name will be embalmed in the memory of all the good of earth and all the great ones of heaven. Will the delivered bondman of earth ever forget who freed him? Will the blind man of earth forget who gave him sight? Will the outcast of earth forget who brought him home? No! No!

TO DESTROY THE MEMORY OF THAT NAME

of Christ, you would have to burn up all the Bibles and all the churches on earth, and then in a spirit of universal arson go through the gate of heaven, and put a torch to the temples and the towers and the palaces, and after all that city was wrapped in awful conflagration, and the citizens came out and gazed on the ruin—even then, they would hear that name in the thunder of falling tower and the crash of crumbling wall, and see it inwrought in the flying banners of flame, and the redeemed of the Lord on high would be happy yet, and cry out: "Let the palaces and the temples burn, *we have Jesus left!*" "Blessed be His glorious name for ever and ever. The name that is above every name."

Have you ever made up your mind by what name you will call Christ when you meet Him in heaven? You know He has many names. Will you call Him Jesus or the Anointed One, or the Messiah, or will you take some of the symbolical names which on earth you learned from your Bible?

Wandering some day in the garden of God on high, the place a-bloom with eternal springtide, infinite luxuriance of rose and lily and amaranth, you may look up into His face and say: "My Lord, Thou art the Rose of Sharon and the Lily of the Valley."

Some day, as a soul comes up from earth to take its place in the firmament, and shine as a star for ever and ever, and the lustre of a useful life shall beam forth tremulous and beautiful, you may look up into the face of Christ, and say: "My Lord, Thou art a brighter star—the Morning Star—a star for ever."

Wandering some day amid the fountains of life that toss in the sunlight and fall in crash of pearl and amethyst in golden and crystalline urn, and you wander up the round-banked river to where it first tingles its silver on the rock, and out of the chalices of love you drink to honour and everlasting joy, you may look up into the face of Christ, and say: "My Lord, Thou art the Fountain of Living Water."

Some day, wandering amid the lambs and sheep in the heavenly pastures, feeding by the rock, rejoicing in the presence of Him who brought you out of the wolfish wilderness to the sheepfold above, you may look up into His loving and watchful eye, and say: "My Lord, Thou art the Shepherd of the Everlasting Hills."

But there is another name you may select.

I WILL IMAGINE THAT HEAVEN IS FILLED.

Every throne has its king. Every harp has its harper. Heaven has gathered up everything that is worth having. The treasures of the whole universe have poured into it. The song full. The ranks full. The mansions full. Heaven full. The sun shall set a-fire with splendour the domes of the temples, and burnish the golden streets into a blaze, and be reflected back from the solid pearl of the twelve gates, and

IT SHALL BE NOON IN HEAVEN—

noon on river, noon on the hills, noon in all the valley—high noon. Then the soul may look up, gradually accustoming itself to the vision, shading the eyes as from the almost insufferable splendour of the noonday light, until the vision can endure it, then crying out: "Thou art the Sun that never sets!"

At this point I am staggered with the thought that notwithstanding all the charm in the name of Jesus, and the fact that it is so *easy* a name, and so *beautiful* a name, and so *potent* a name, and so *enduring* a name, there are people in this house to-day who find no charm in those two syllables. Oh, come this day and see whether there is anything in Jesus!

I challenge those of you who are farthest from God to come at the close of this service and test with me whether God is good, and Christ is gracious, and the Holy Spirit is omnipotent. I challenge you to come and kneel down with me at the altar of mercy. I will kneel on one side of the altar, and you kneel on the other side of it, and neither of us, will rise up until your sins are forgiven, and we ascribe, in the words of the text, all honour to the name of Jesus—you pronouncing it, I pronouncing it—the name that is above every name.

"His worth if all the nations knew,
Sure the whole earth would love Him too."

Oh, that God this morning, by the power of His Holy Spirit, would roll over you a vision of that blessed Christ, and you would begin to weep and pray, and believe and rejoice. You have heard of

THE WARRIOR WHO WENT OUT TO FIGHT AGAINST CHRIST.

He knew he was in the wrong, and while waging the war against the kingdom of Christ, an arrow struck him, and he fell. It pierced him in the heart, and lying there, his face to the sun, his life-blood running away, he caught a handful of the blood that was rushing out in his right hand, and held it up before the sun, and cried out: "O Jesus, O Galilean, Thou hast conquered!"

And if to-day, the arrow of God's Spirit piercing your soul, you felt the truth of what I have been trying to proclaim, you would surrender now and for ever to the Lord who bought you. Glorious name! I know not whether you will accept it or not; but I will tell you one thing here and now, in the presence of angels and men: I take Him to be my Lord, my God, my pardon, my peace, my life, my joy, my salvation, my heaven! "Blessed be His glorious name for ever. The name that is above every name." "Hallelujah! unto Him that sitteth upon the throne and unto the lamb for ever and ever. Amen and Amen and Amen."

[Dr. Talmage requests that all readers of his sermons, every Sunday morning somewhere between eight and ten o'clock, pray for the blessing of God upon his work.]

REMINISCENCES OF Mr. MOODY IN THE AMERICAN WAR.

THE Rev. W. B. Wright of Boston, U. S., writes:—"During Mr. Moody's visit to the seat of war, he never lost an opportunity for work. While we waited in the depôt at Pittsburg an angry hackman was cursing, vociferously, near the platform. Moody drooped my arm, drew near near him, and spoke to him. Presently the swearer was gently talking about his mother. I do not know by what Divine tact the change was wrought. I remember telling my friend he would get his head broken if he tackled that man, and hearing the same shortly afterward thanking him for his interference, and promising, meekly, to remember he had a soul to save.

"Shortly after this we landed at Fortress Monroe. It was two miles from Hampton. The way was crowded with fugitive slaves. Ragged, famished wretches they appeared to be. Young women carrying naked babies, old men hobbling upon crutches. Such a mass of misery I had never seen before. The same fine tact which found hackman's heart, served my companion here, and he seemed by intuition to understand the needs of all. He had a word—the right word for each. They crowded round us. They turned back to follow us. Two or three times he stopped to preach a five minutes' sermon to them.

"Then we reached Hampton. He moved and spoke among the sick as though the special study of his life had been the wants of sick men. The man's humility was as marvellous as his tact. When he was not preaching, he was asking questions to get material for preaching. Morning, noon, and night I have heard him uttering the same request. 'Now,

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tell me something I can use for Christ. Something about the Bible.' His friends used to speculate how he could be happy in heaven, where he would find no sinners to convert. Some answered, 'He will never get through with asking the angels to tell him something he can use for Christ.'

"At this time Moody was comparatively unknown. He was illiterate, and depended almost entirely upon story-telling, and the relation of his personal experience in preaching. He is not illiterate now. Seven years of diligent study have made him familiar with the best sermons in our language. Those are mistaken who say he knows only the English Bible among books.

"Shortly after the close of the war he began to realise his imperative need of study. He then began to question books as closely as he had questioned men. For five to seven hours daily he shut himself up with books, refusing to be interrupted. The result is that he is well read in pulpit literature.

"Shortly after leaving Hampton, he was preaching at City Point. In the near vicinity of this place a number of ministers from all parts of the country were gathered. It was a hospital station, and near the front. The number of troops was great. It soon became evident that Moody's methods were not wholly acceptable to the ministers who had been in charge of the station. Moody learned it with sorrow. He had been preaching three times a day. The effect had been amazing. A powerful revival was in progress. The instant the state of feeling was known to him, he said to me, confidentially, 'We must have no dissensions among the Lord's people. Let us put these meetings in charge of——. We can work outside and help to make his meetings successful, without seeming to interfere.' I confess I was indignant, but he was not. For days he attended the meetings without speaking once. He was diligent in speaking and praying with inquirers who remained for that purpose. He was indefatigable in visiting the sick in hospital. It was not long before his sweetness and his humility so won the hearts of those who opposed him, that they requested him to resume charge of the public services, and became to a man cordial co-workers, cheerfully accepting his leadership."—*Signs of our Times.*

THE BRIGHTON CONVENTION.

(From the Christian.)

THE key-note of the Convention was said by Mr. Pearsall Smith to be this, "Jesus saves me now." The Apostle Paul founded an important argument upon the letter "s"—not seeds but seed; so let us take for our motto, not so much the prayer, "Jesus, save me now," as the assurance "Jesus saves me now"—for "if we know that he heareth us whatsoever we ask, we know that we have the petitions we desired of Him."

Each day began with a prayer-meeting, from 7 to 8.30, and these were always very hallowed seasons of waiting on God, in which numerous petitions were laid before Him, followed by seasons of silent prayer. Little was spoken at these meetings, and the last portion of the time was chiefly spent in solemn silence. An early prayer-meeting of two thousand Christians, gathered from all parts of the land, and representing the most diligent and faithful workers in our churches, is of itself a very significant and cheering fact, full of promise of good things to come.

The programme of the subsequent engagements was very varied, extending to thirty or forty daily meetings. The General Meetings were held in the Dome and in the Corn Exchange, each of which, accommodating, as we understood, about two thousand persons, was filled each day from 11 to 1 and 8 to 9.15 p.m. The smaller gatherings consisted of meetings for ladies, convened by Mrs. Pearsall Smith, inquiry-meetings by various ministers, conversational and other meetings for foreign pastors, evangelistic services, etc. Of course, it would be very laborious to spend the whole day in meetings; and the halls and ante-rooms of the Pavilion, and the beautiful grounds in which it is situated, have afforded opportunity for rest and meditation, and for pleasant social intercourse. Indeed, one of the most enjoyable features of the Convention is the "communion of saints," who have thus been happily brought together —to revive old friendships, and form new ones.

One of the most delightful seasons was on the occasion of a breakfast for Continental pastors, when a number of representative Christian men and women were invited by the Earl of Kintore, the Earl of Cavan, Samuel Morley, M. P., George Moore, Donald Matheson, J. Butterworth, and T. B. Smithies, to meet Mr. Pearsall Smith, and the pastors of various nationalities who were at the Convention. After the breakfast, at which Lord Kintore presided, thanks were returned in few words, each in his own language, by brethren representing England, France, Germany, Switzerland, Sweden, Norway, Italy, America, India, Holland, Belgium, Spain, and, last of all, by Bishop Gobat, of Jerusalem, in the Hebrew tongue.

TELEGRAPHIC NEWS.

London, 16th July.: A debate was held in the House of Commons last night on Mr. Fawcett's motion that no part of the expenses incident upon the Prince's visit to India should be charged against the Indian revenues. The hon'ble member urged that the present was a favourable opportunity to make amends to India for the paltry manner in which the Indian Exchequer was made to defray the expenses of the visit of the Sultan of Turkey to England. Mr. Hankey, Member for Peterborough, seconded the motion.—Mr. Disraeli said that he opposed the motion as the Royal Visitor was not going in the capacity of representative of the Queen which would have entailed a vast expenditure, and of which a part would have been borne by India; but he was going out as the guest of the Viceroy.—Mr. Gladstone supported the views of the Government which he considered just and fair. He quoted as a parallel instance the Prince's visit to Canada, which colony voluntarily assumed a charge of £53,000, and he said that India, if it had popular representation, would do similarly. —Mr. Horsman supported the motion. Sir Wilfrid Lawson made a speech ridiculing Mr. Disraeli's arguments. Mr. Laing regretted that the present opportunity was not seized to act generously towards India.—Mr. Fawcett's motion was finally rejected by 379 against 67 votes.—The House subsequently went into Committee and Mr. Macdonald and Dr. Kenealy opposed the vote of £60,000 for the Prince's personal expenses. Mr. Bright approved of this item and the vote was carried by 350 against 16 votes. The vote for naval expenditure £52,000 was also carried by 255 against 12 votes.—Incessant rain has fallen in the West of England and in Wales, causing disastrous floods.

17th: In the Commons last night, the Hon. R. Bourke, Under-Secretary for Foreign Affairs, replying to a question, said that during his stay in England the Sultan of Zanzibar had signed a fresh treaty, which would result in the full execution for the future of the Treaty concluded in 1853. The Sultan has left England for Paris.—Their Imperial Majesties of Germany and Austria have had a cordial interview at Ischel, in Austria.—In the House of Lords last night, Lord Derby stated that two gentlemen selected by Mr. Wade, and approved of by Government, would start about the end of August to investigate the murder of Mr. Margary.—A debate ensued upon the Resolutions brought forward by the Earl of Galloway, in reference to the Army Reserves and the annual training and efficiency of the Militia. Lord Cadogan, Under Secretary for War, opposed the Resolutions, and said that Government had determind to render the Army Organization introduced by the late Government efficient. The Duke of Cambridge said he disapproved of constant changes, and had no intention to interfere in the duties of the permanent staff. The Resolutions were finally withdrawn. At a public meeting, with Mr. Disraeli as Chairman, it was resolved to erect a statue in London to Lord Byron by national subscription.—The floods in South Wales and the West of England are subsiding, but further inundations are apprehended if the rains continue.—The Lore Mayor is receiving subscription for the relief of the sufferers.

Paris, 16th: A debate has taken place in the National Assembly upon a motion brought forward by M. Buffet with reference to the Bonapartist intrigues. M. Gambetta attacked and the Left rejected the motion. The Right having confidence in the Government approved of it. The union of the Government and the Left being thus destroyed, the Bonapartists are exultant.

London. 20th: In the House of Lords last night, Lord Stanley, of Alderley, called attention to the abuses which existed in the Indian Coolie Traffic.—Lord Carnarvon, Minister for the Colonies, replied that he had already pointed out abuses in the treatment of Coolies in the Straits Settlements, but that Coolies in the West Indies were well treated. He further said that two Englishmen had been leniently punished for a case of flogging in the Province of Wellesley, but he (Lord Carnarvon) was determined to prevent, by legislation, any future miscarriage of justice.—The Earl of Langford moved for copies of the letters which had passed between the India Office and the Government of India relative to Indian Prize Money.—The motion was agreed to by Lord Salisbury who regretted the delay which occurred, but promised to do his utmost to effect a speedy settlement of sll claims.—The result of the election of Deputies for the Bavarian Chamber has been the return of 77 Liberals and 79 Ultramontanes. —Obituary: Lady Franklin.

21st: In the House of Commons last night, Mr. Hardy stated that the estimate returned by the Army Purchase Commission, for the present year, included a sum for the carrying out of the recommendations made by the Commission relative to the grievances of offiicers.—The following appointments have been gazetted:—Lieut. Colonel Stephen F. C. Annesley from the 10th Foot, and Lieut. Colonel George Vincent Watson, from the 66th Foot, to be Lieutenant Colonels of the 24th Foot, Major F. C. D'Epinay Barclay to be Lieutenant Colonel of the 66th Foot, vice Lieutenant Colonel G. V. Watson.—In consequence of the death of Major General Muller, Colonel John Hope Wingfield to be Major-General, and Major Frederick B. Birch to be Lieutenant-Colonel.—An insurrection has broken out amongst the Christian peasantry in Herzegovina, a province of Turkey upon the Adriatic. Troops have been sent by the Porte against the insurgents, and an Austrian force is advancing upon the frontier.

22nd: In consequence of renewed rains inundations have taken place in the inland and western counties of England. Extensive damage has been done to the crops, of which despairing accounts are received from every side.—William and Alexander Collie have been arrested on a charge of fraud, and consigned to Newgate. The London and Westminster Bank are the prosecutors.—Russia has abandoned the continuatisn of the Conference upon the Code of War at St. Petersburg.

PASSENGERS SAILED.

Per *Indus, 16th*, (additional):

FOR SOUTHAMPTON.—Captain Cowan, Mr Bonfield, Mr Freshwater, Captain Beau.
FOR BRINDISI.—Lieut H A York, Mr J Alexander, Anderson, Mr W A B ulton.
FOR VENICE.—Mr F Masotti.
FOR ADEN.—Surgeon Ashton.

Per P. and O. Str. *Delhi, 23rd*:

FOR SOUTHAMPTON.—The Rev J Taylor, Mrs Lamb, Mr J M Stewart, Mr Nathi Scott, Lieut Pigoin, Mr H James, and Lieut-Col Clarke.
FOR BRINDISI.—Mr C T Buckland, Major Balmer, Capt J B B Dickson, Mr R H Renny, and Capt Drummond.
FOR VENICE.—Mr and Mrs Allan and infant, and Mr Mate.
FOR SUEZ.—Mr W Chisholm.
FOR ADEN.—Mr Walshe, Sergeant and Mrs Gallagher.

PASSENGERS ARRIVED.

Per P. and O. Str. *Peshawar, 20th*:

FROM SOUTHAMPTON.—Colonel C Pollard, Major F W Ward, Dr Beatson, Mr A M Ker, Mrs C Hawkins, Hon L C Innes, Captain Mackenzie, Mr A Campbell, Captain Smally, Captain J Mc K Hartigan, Mr W Bell, Mrs Blodwell, child and infant, Mr. J Cluton, Miss Buck, and Commander F Clayton, R N.
FROM BRINDISI.—Mr H Joll, and Mr C T Castle.
FROM VENICE.—Mr Rimington, Dr H Commins, Dr Cooke, and Mr J Rickie, two Misses Rickie, and Master Rickie.

Domestic Occurrences.

MARRIAGES.

ROBERTSON—HEXTON—July 14th, at Sattara, by the Revd. Henry Pace, Elphinstone Pourtales Robertson, B. C. S. to Isabella, daughter of Charles Hexton, Esquire, Revenue Survey.
RIEKIE—BANFIELD—July 21st, at Byculla Church, Bombay, Henry Edward Loch, son of Lt. Col. Banfield, B, S. C. to Janet Durie, eldest daughter of John Riekie, E. I. R Newadie.

DEATHS.

NOYES—July 19th, at Camp Ahmedabed, Capt. E. H. Noyes, Quarter Master 3rd. Regt. N. L. I.
TAIT—July 12th, at Camp Adeu, Conductor George Tait Sub-Engineer, 1st Grade, P. W. D, aged 49 years.

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